

PEACE NEWS

The International Pacifist Weekly

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THREEPENCE

GAVE UP HIS JOB Defence weapons create false sense of security —SAYS RADIO ENGINEER

PETER SCHENA, an ex-Service man (RN), has resigned his position as progress chaser with Messrs. A. C. Cossor Ltd., the radio manufacturers, following a refusal to take a hand in work of a military nature.

Mr. Schena is a keen supporter of the Brighton Peace Group (PPU). Writing to the supervisor of the progress department Mr. Schena said his resignation arose purely from his genuine belief that it would be a negation of certain views he held if he were to devote his time and energy to the work he was asked to do.

This work concerned the production of a predictor, an apparatus for predicting the speed, course and height of enemy bombing planes and indicated the target for AA guns.

An antiquated weapon

He declared that although he appreciated the fact that the predictor was considered to defence uses only, he considered that in face of up-to-date developments of aerological, biological, and atomic rocket missiles and the hydrogen bomb, he could not assist in the production of such antiquated defence weapons as the predictor.

For not only would it be using up resources that should be devoted to alleviating distress, famine and economic instability among peoples in urgent need, but it was also creating a false sense of security among the British people.

Interviewed by a PN correspondent, the 25-year-old progress chaser said he was now looking for another job. "I've no set plans," he added, "and may take up entirely different work."

LOST HIS JOB War Resister's "No" to Loyalty Oath

NEW YORK

GEORGE B. THORP, an American pacifist of Ridgfield, New Jersey has been sacked from Newark College of Engineering because he refused to sign a loyalty oath.

He said he could not sign the oath "in good conscience" because it "abridged and infringed his constitutional rights."

A petition to the State Board of Education has been filed by Emil Oxfield, counsel for the American Civil Liberties Union.

George Thorp is a member of the American section of the War Resisters' International, the AFOR.

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British Churchmen say "End deadlock"

GOVERNMENT SHOULD TAKE INITIATIVE

THE British Council of Churches, at a meeting in Cardiff last week, issued a statement calling on the Government to take the initiative in promoting new discussions to deal with the "appalling prospect" created by atom and hydrogen bombs.

The Council is a joint organisation representing all the British Protestant Churches. In the statement it associated itself with the recent pronouncement of the World Council of Churches, which referred to the situation created by the H-Bomb and

urged the governments to enter into negotiations once again for the control of atomic energy.

New demand justified

The demand for a new effort to break the deadlock was justified, said the British Council's statement. The Council was under no illusion as to the difficulties of such a course, but it believed that the attempt must be made. The alternative was an unrestricted atomic arms race which endangered the world's peace.

The Council urged that the Government should not only declare its readiness for renewed international consultations but should actually take the initiative in promoting them.

The Government should again state its intention to delegate authority to a "reliable international authority" for effective multilateral control of armaments.

"The discovery of new weapons in a world of mounting tension and distrust is a threat not only to men's bodies but to their immortal souls," said the statement.

"They are tempted to abandon all faith in a loving purpose behind nature and history and to become cynical and fatalistic."

World Council's statement

The statement of the World Council of Churches above referred to was issued at Geneva last February. It urged the governments to enter again into negotiations in "a gigantic new effort for peace."

It asked that "each should ponder in his conscience, be he statesman, scientist or ordinary citizen, how far his own action or attitude contributed to the danger of world suicide, and what he must do to prevent it."

It asserted that "Man's rebellion against God has reached such a point that, unless stayed, it would bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound... This is the hour to listen afresh to the word of God who is the Lord of history."

The World Council's statement has been printed in leaflet form by the Friends' Peace Committee along with statements by other churchmen and Prof. Einstein.

The leaflet quotes the Archbishop of York, who said this country must take the initiative as we have both more to lose and to gain than the United States.

It also quotes from Einstein's broadcast (reported in PN, Feb. 17) in which he told America that the idea of security through armaments was a "disastrous illusion," and that "a solemn renunciation of violence" was necessary to abolish mutual fear and distrust.

CATHOLICS AND MILITARY SERVICE

U.S. statement "inaccurate and distorted"

THE report in the U.S. magazine Time that the Roman Catholic Church has ruled conscientious objectors to be "theologically in error" is inaccurate and distorted says the Editor of the Catholic Worker.

The Time story, headed "Moral Absentees" and quoted in Peace News last week in "Pacifist Parade," is "typical of the inaccuracy and distortion of the Press in this country," declares the Catholic editor.

"Here," he continues, "we have the case of an individual priest, Father Messineo, a Jesuit, writing an article in the Jesuit publication Civiltà Cattolica, in which he attacks the position of COs. It represents the opinion of one theologian. And yet Time introduces it by stating: 'Last week the Roman Catholic Church made it clear that Catholic conscientious objectors are theologically in error.'"

"The 'Vatican spokesman' they mention as supporting Father Messineo remains unidentified—no one at the Time office has any idea who he might be, they reply that their Rome correspondent must know and that they trust him."

"The religious editor of Time admitted to me that the article was misleading."

The fact that the Catholic Church has canonised three conscientious objectors, is an adequate answer, says the Catholic Worker, to Father Messineo's charge that "Conscientious objectors are guilty of Lucifer-like pride or of grave error or of complete misunderstanding of God's law."

U.S. Methodists call for international control of H-Bombs

Binghamton, New York.

INTERNATIONAL control of atomic and hydrogen bombs was urged here at the annual Wyoming Methodist Conference attended by 400 delegates.

The plea was made by the Rev. Charles W. Phillips, of Kingston, Pa., on behalf of the Conference's committee on world peace, who said, "we are concerned about the language of President Truman's order to 'continue' work on the bombs."

Submitting a report of the committee, which was approved as read, Mr. Phillips said the President's directive implied that work in the field of H-bomb warfare has been going on for some time.

Declaring that a treaty of peace is long over-due between the western and eastern worlds, Mr. Phillips asserted that "we are concerned with the apparent inability of our world leadership to be aware of the inevitable end of playing the old game of a balance of power and power politics."

—RNS

Student World Federalists form British section

DURING the Easter vacations a conference held at Hoddesdon, representing student groups from British Colleges and Universities, unanimously decided to set up a British Section of the World Student Federalists.

Activities, which will get under way during the summer term, will be concerned mostly with co-ordinating the work of Student World Government Groups throughout Great Britain.

John Roberts of 15 Thornton Avenue, S.W.2, is acting as Secretary.

FOUR MEN DISCUSS

Four men were recently invited to a panel discussion by the Bergen, (USA) Council of Churches in co-operation with other religious and civic groups. They were a judge, a lawyer, a scientist and a senator.

THE JUDGE

Judge Kessinger listed some of the things he said were behind war. "Intense nationalism makes war," he said. "Empire—whether colonial or capitalist—makes war. Balance of power makes war." He recommended that less money be spent for military purposes and more for feeding peoples everywhere.

"Nobody can win the next war," he added. "We'd better start trying now to win the first world peace instead of the next world war."

THE LAWYER

"The Christian approach is that all of mankind is one family under God. If this premise is correct, we are all brothers and it is difficult to see how we can justify the use of the atomic or hydrogen bomb to bring death to great masses of people," said Attorney De Witt Wycoff.

THE SCIENTIST

Dr. Hugo C. Wolfe, chairman of the Federation of American Scientists, urged the formation of a new U.S. commission to study the atomic energy problem. He said the group should be composed of men and women above partisan levels and that it attempt to develop another plan for atomic control to which the whole world might be able to agree.

BUT—THE SENATOR ?

Senator Smith of New Jersey said he favoured physical strength, a stepping up of "The Voice of America," strengthening the UN, continuance of the Marshall Plan and the adoption of the Point Four programme to develop the world's backward areas. He called for a crusade to help others "find the great traditions of liberty under God" as an alternative to atomic warfare.

They'll find one

CHELSEA Council was asked this week to approve a scheme to provide a "battle site" for Civil Defence volunteers. They should have no difficulty in finding one, writes a Chelsea correspondent.

There are plenty of sites in that area, the condition of which gives ample evidence of the inadequacy of civil defence even in pre-atomic war, and, by implication, its utter futility in atomic war.

It might be more defensive to use the site for peace demonstrations.

Civilisation is a wonderful job maker. It provides employment for millions of soldiers. —Franklin P. Jones, in Saturday Evening Post.



"HE KEEPS ON REPEATING 'EIGHT PAGES, EIGHT PAGES'"

The War Minister's worry is justified. See page two—"Here it is."

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Michael Scott's Challenge

IN a letter on another page, Roy Walker raises the question whether the time has come to reconcile the Christian and the Gandhian pacifists' viewpoints.

He is referring to a speech, reported last week, in which Michael Scott asserted his belief that "to resist the lawfulness of the law" is both the Gandhian way and the way of Christ.

Roy Walker rightly asks that this should be seriously discussed, as he realises there may be disagreement on this point. Indeed, another letter on the same page unwittingly demonstrates this.

But the undeniable fact is that for Michael Scott himself the point is settled. And in view of the manner of man he is, and the nature of the mission to which he is devoting his life, this is of supreme importance.

In every generation there are always a few outstanding men here and there who personify and symbolise the vital issues of their time: whose activities make those issues clear and call for an answer to the questions they raise with an insistence that is difficult to ignore.

Michael Scott is one of those embarrassing people. And he makes his challenge in two directions—to his fellow pacifists and to his Church.

The challenge he makes to the former is formulated in Roy Walker's letter. It amounts to this: Do we intend to relate our pacifism, in a practical and immediate way, to those current social and political issues which are at once moral issues and historic deciding factors? Or do we intend to remain aloof, relying on the influence of personal integrity and example while our pacifism, in relation to its social implications, remains ambiguous?

We shall, of course, do both, for we shall disagree upon this. And that does not matter so long as the discussion is conducted with sufficient tolerance to ensure that it is mutually educative. It is not a question of right or wrong, and we must avoid the mistake of trying to compel each other to either course, for it is entirely a matter of individual choice.

But there is a compulsion upon us all to make up our minds and decide where we stand, otherwise the example and inspiration of our prophets are wasted on us. At least they deserve an answer.

Michael Scott's challenge to his Church is of a similar nature. The Church lives by that long succession of priests and ministers who disturb and challenge it from within. It is justified of its restless children, and when we are tempted to waste our breath in grumbling about its complacency we shall do well to remember that it gave these children birth.

But we have reached another of those points in history when the Church must give a lead in worldly affairs or lose its unworldly authority.

For in no other age have men been more acutely conscious of their social and international relationships, nor so ready to identify their duty to God with their duty to their fellow men.

The Church and the pacifist movement do not yet agree, and they unite only at odd points. But they are in the same situation, and it is men like Michael Scott, who asks the sanction and the assistance of both in his battle against a social evil, who make that situation uncomfortably clear.

Pacifists and Christians, therefore, owe it to themselves as well as to him to decide, one way or the other, these two questions:

What justification for existence today has any creed which has no social and political implications?

And can the Christian or the pacifist remain above the battle when the battle is for his own principles?

Truth is called up A Commentary by DOUGLAS ROGERS

TRUTH, whatever that is, is now to be conscribed into the cold war.

On the direct instructions of President Truman himself, a great campaign, not of propaganda, but of truth is to be launched by "the free nations of the world." Its purpose is to overcome Russian "deceit, distortion and lies." Dozens of high-powered radio stations will direct this potent weapon across the Iron Curtain.

But what is truth? I happen to think that the American system of capitalism is a monstrous denial of the brotherhood of man, based upon principles of greed and self-interest, condemning millions to an economic servitude that makes a mockery of their technical right to political democracy. Yet if I expressed these views in the United States I should be denounced as a dangerous Red.

I also happen to think that the Russian system of bureaucratic control with a total absence of any genuine political and social criticism, condemning millions to spiritual starvation is a monstrous denial of the essential dignity of the individual human being and makes a mockery of Communist pretensions to have freed the workers and peasants from the evils of capitalism. Yet if I expressed these views in Russia I should be denounced as a dangerous Reactionary.

What each side sees

IN either case, both the Russians and the Americans who denounced me would be convinced they were serving the cause of truth. The Russians see only the fact that a man with an empty belly and no job cannot truthfully be said to be free. The Americans see only the fact that a worker who has a full belly but no right to speak his mind is no better off than a well-looking after pig.

The Americans see only that Russia wants to have its bureaucratic "Communism" extended all over the world. The Russians see only that America wants to keep the world safe for capitalism.

If you believe in capitalism, Russia menaces the freedom of the world. If you believe in "Communism," you believe America menaces the world. In each case it is the "truth."

I happen to believe that it is possible to achieve both economic freedom and political and social freedom. I think this is the truth.

The single world issue

BUT more important than the proclamation of truth is example. I think we have started in Britain, very hesitantly, an experiment in society that can be an example to the world. Yet what good are these aspirations when we still compromise with imperialism and still base our foreign policy on the principles of power politics?

What use is it to tell the world of our belief in social justice when in Africa we put political and economic expediency before justice? What was the good of recognising the freedom of the Indians and compromising with the Dutch over Indonesia? Why talk of a desire for world order when on a dozen issues from Palestine to China, from Greece to Bechuanaland we have thought only of immediate national interest?

More and more the struggle for social justice, the struggle against imperialism, the spiritual battle for tolerance and the belief in the brotherhood of man, the fight against anti-semitism and the colour bar, the crusade against militarism and war, becomes a single cause all over the world.

Britain's great chance

IN this situation Britain, which is really only playing at still being a world military force, costly though this is, still has great possibilities of directing moral force for peace.

If we followed the good start we made in India by a really determined effort in Africa and the West Indies we could gain the moral leadership of at least half the human race. And if, on top of this, we made strenuous efforts to regain some moral initiative in Europe we should start a "chain reaction" that would conquer the world—for peace.

Is this just an idealistic dream? Well, "practical politics" don't seem to have been very successful.

How many opportunities we have lost! There has been a lot of fuss in the newspapers recently because of an obvious re-growth of nationalism in Germany. Well, what else can we expect?

Four years ago, little papers such as Peace News, The Socialist Leader and Forward were warning that this would result from our revengeful policies. But then the big papers were too consumed with hate and Churchill was not yet advocating a United Europe.

THE WAY TO PEACE

OLAF STAPLEDON

Sums up the recent conference organised by the National Peace Council under the title "Do the ways to peace converge?" Lord Chorley spoke on "The Social Democratic Approach," Dr. Alex Comfort on "The Individual's Responsibility for Peace," Prof. D. M. Mackinnon on "The Christian Approach," and R. Palme Dutt, Vice-Chairman of the British Communist Party, on "The Communist Revolutionary Way."

up as a rigid principle, may become a mere idol. We cannot, he said, eliminate all coercion from the world; but we must ensure that the methods of coercion are not such as to undermine personality or to destroy all that is worthwhile in human life and perhaps abolish all life from the planet.

The effect of his address was weakened by two omissions.

First, he seemed not to realise that, though the Christian symbolism does express for Christians themselves the fundamental religious experience and attitude, yet for mankind as a whole, the Christian symbolism is inadequate. One side of the long-term problem is to express the experience and the attitude in such a way that it will be meaningful and compelling alike to Christians and non-Christians, to Europeans, Asiatics and Africans.

What we need is a symbolism that will unite all sincere persons in the conviction that mankind is not simply an end in itself, but an instrument. Communists would not agree that we must make a decent world "for the glory of God," but they might say that we must do so "to fulfil the potentiality of man." Both phrases are inadequate; but both arise from a sense of the instrumentality of extant man.

The second omission in Professor Mackinnon's remarks was his failure to insist that, in some respects, the truly Christian attitude finds a fuller expression in Russian Communism than in Western Democracy. For in Russia, whatever its faults, the revolutionary passion for a just and comradesly society has at least broken the tyranny of money. It is for this reason that Communism is sweeping over Asia and all the under-privileged peoples.

On the other hand, Mr. Palme Dutt, though he rightly indicted capitalism as in its very nature tending to war, failed to admit that Russia's post-war policy has increased the danger.

And he did nothing to allay our fear that, if Communism triumphs, there will be a world-wide police-state. This is the fear that makes so many who are otherwise sympathetic with Communism feel that a

The symbolic men

I REMEMBER shortly after the war attending the first international socialist conference since the war. It had been initiated by the I.L.P. which had opposed the war. By a great effort comrades from many lands had been got together.

I remember a moving scene when a French socialist and a German socialist shook hands in symbolic friendship. And I know the stories of both these men who are my friends. The Frenchman lost a brother in a Nazi gas-chamber; he himself was in a concentration camp and was incurably injured. He is a Jew, yet, great human that he is, bears no malice against the German people. The German, whose youth was spent under Nazism, became a rebel against Nazism inside Germany. He was put in a concentration camp, subjected to "experiments" and is permanently crippled. Yet I remember how moved and hopeful we were, how sure we were of the essential unity of the common people.

Later, I interviewed Dr. Kurt Schumacher and other German socialist leaders. Schumacher, another German hero, had suffered in a concentration camp. He and his comrades were inspired with the hope of a socialist Europe in which nationalist enmities and economic frictions would disappear in a new era of co-operation. Through all the years of Nazism they retained their faith.

"Impractical Idealism"

LATER still, I met other German socialists—but the first bright optimism was disappearing. They were waging a long battle. How could they continue to preach to their countrymen the ideals of human brotherhood, democracy and co-operation when every political action by the occupying powers was a denial of these ideals.

Do you remember how once our Government refused to let us send food parcels of our own rations—to starving Germany?

Once those who asked that the Germans should be fed were condemned as "unrealistic sentimentalists." Later it was admitted that "impractical idealism" was practical sense. Sometimes the heart is wiser than the head.

Must we go on making these mistakes? Do we still not understand that it is our actions, not our words, that matter?

world pacified from Moscow might be a world in which peace was a mockery. Any social order which entails the regimentation of opinion and the ruthless treatment of recalcitrant individuals and groups, is a violation of the spirit. No doubt, in times of crisis there must inevitably be strict discipline, but...

If Professor Mackinnon has something to learn from Communism, Communists have also much to learn from him.

The upshot of the Conference? Establish a model and independent Britain, both as an example of a decent society and also to become a trusted and moderating influence.

Work indefatigably for international co-operation in every possible sphere, for instance, for the control of atomic energy.

Keep the psychopaths out of office.

Propagate the Christian temper (not doctrine); but grope after the new symbolism which alone can unite all sincere men.

Break the power of money in the West. Instead of preaching absolute non-violence to a world that is not ready for it, ban all weapons that seriously threaten the destruction of civilisation.

Above all, seize every opportunity for contact and mutual understanding between West and East. Never, never, never assume that "God is on our side," and against Russia.

HERE IT IS

FOR the next six months we shall produce an eight-page Peace News.

For ten years readers and staff alike have wanted to see those words in print.

Doggedly our supporters have given of their time and money to keep alive a small four or six page issue of the only weekly newspaper devoted to the cause of peace. Now comes a better paper. No longer will our street-sellers feel apologetic at offering such a thin paper to passers-by, nor the stalwart who goes from door to door seeking new readers fear a rebuke for not offering sufficient value for money.

Can you assess your appreciation of the 8-page paper in terms of hard cash and make a contribution to the Forward Fund, so as to ensure its continuation beyond the six months?

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Total for 1950: £144 12s. 6d.

Please make cheques, etc., payable to the Peace News Ltd., and address them to the Accountant, Peace News, 3 Blackstock Road, N.4.

'Atom bomb' State will elect first men to World Parliament

A HALL has been booked in Geneva for Dec. 30 this year. There are sure to be three men turn up at the meeting and the officials of the Crusade for World Government are hoping that their ranks may be swelled by four Danes and 40 men from France.

These men, be they three from the state of Tennessee in the USA or representatives of a wider country-side will be the first elected representatives for a world parliament.

John Hoyland, well-known historian told a Northampton audience this last week when he spoke in the Friends Meeting House, Wellington Street.

Britain lags behind

The movement, he said, started 11 years ago in a small back room, since bombed, in Birmingham. One hundred and thirteen members of the 1945 House of Commons were members of the Crusade and 40 members of the House of Lords. A world plan, formulated in 1947, was being energetically worked upon in practically every corner country in the world more than in Great Britain.

"Although we stand on the perilous edge between East and West we are miraculously apathetic to the situation," said Mr. Hoyland.

In August this year Tennessee would elect three delegates to attend a meeting at Geneva at which, he hoped, said the speaker, a charter would be formulated which representatives would take back to their countries for approval. He hoped a world parliament would result. The parliament would probably be elected on a basis of one representative for every million people.

A World Cabinet's two duties

A World Cabinet in his opinion should have only two duties, to hold the atomic discoveries and co-ordinate world food supplies.

The World Crusade for Peace movement was spreading like wildfire through Japan, Western Germany, Italy—but unfortunately not in this country. President Auriol was a world citizen and his commune where he was born in France had pledged themselves into the new world state of the future.

Already 30 American states were working towards the same ends as Tennessee. In America alone there were 100 newspapers printed with world government and peace as their objects alone.

"The only hope for the future is a world government to organise food supplies if we are not all to suffer from starvation," concluded Mr. Hoyland.

John Hoyland is a member of the Peace Pledge Union and of the National Executive of the Crusade for World Government. Headquarters of the Crusade for World Government: 54 Baker Street, London, W.1.

THE EARLY QUAKERS

THE deep impression made by Quakers on English life in the 17th century is carefully traced by Dr. Arnold Lloyd in *Quaker Social History, 1669-1738*. (Longmans Green, 21s.). The book is the outcome of the discovery in 1943 of the MS. "Advises and queries" which George Fox sent to the Quakers of Warwickshire in 1681. It will prove a valuable book for the student of social history.

YHA's 21st Birthday Celebration Plans

WORLD RALLY OF HOSTELLERS

AN international rally of youth hostellers will take place in Britain this year to mark the 21st anniversary of the Youth Hostels Association.

It is expected that 3,000 hostellers from 24 countries will camp in Hertfordshire when the rally begins on Aug. 19.

A week later they will attend the 21st Birthday Festival of the Youth Hostels Association of England and Wales in the Royal Albert Hall, London, and afterwards in the Cock Pit, Hyde Park.

In the intervening week the 12th annual conference of the International Youth Hostel Federation will be held in the Bonar Law College, Ashridge. This is the first time since 1934 that the Conference has been held in England, though it took place in Scotland in 1946.

The Rally will be held in Monument Field, Aldbury near Tring, Herts. This fine sloping field forms a natural arena for the entertainments which will be a feature of the rally. Each country in turn will entertain the hostellers with songs and folk dances, many in national costume.

Community singing in English will be led by Mr. Arthur Caiger (leader of community singing at FA Wembley cup-finals) and in foreign languages by Mr. Leo Rommerts, Warden of the Castricum YH in Holland who speaks six languages.

Campers at the rally will wear a special badge incorporating a replica of the Bridgewater Monument, which stands at the entrance to the camp meadow.

There will be a mobile post office, and overseas visitors will be able to change travellers' cheques at a mobile branch of Barclays Bank. The British Travel and Holiday Association will provide an exhibition tent and advise visitors on travel.

24 nation conference

The International Conference at nearby Ashridge College will be attended by 50 delegates from 24 countries who will discuss topics of common interest to youth hostellers throughout the world. Not all the time will be spent on business; during the week the delegates will visit Oxford and Stratford-on-Avon, where they will attend a performance at the Memorial Theatre before spending the night at Stratford-on-Avon Youth Hostel.

Torchlight procession

The 21st Birthday Celebrations on Saturday, August 26, will commence with a festival in the Royal Albert Hall, where teams from 24 nations will give folk dancing displays and sing national songs. The entertainment will be continued in the Cock Pit, Hyde Park, where youth hostellers will be able to join in the folk dancing and singing. A feature will be the planting of a golden oak tree by members of the International Federation who reach their 21st birthday this year. The programme will conclude with a torchlight procession and a procession of illuminated boats on the Serpentine.

'A DANGEROUS ILLUSION'

Professor Albert Einstein's statement: "Security through national armament is a dangerous illusion," is printed on the latest Northern Friends' Peace Board Poster, obtainable from Clifford Street, York, 4d. post free.



Members of a YHA international work party rebuilding a hostel in Germany.

sion of illuminated boats on the Serpentine.

The proceedings in the Albert Hall will be televised, and also broadcast in the European Service.

In the provinces.

Birthday Celebrations will also be held at various youth hostels for the benefit of hostellers unable to attend the Albert Hall Festival. Centres include Malton, Yorkshire; Alveston near Stratford-on-Avon; Neuadd Fawr, South Wales, and Colchester, Essex.

In addition to youth hostellers, it is expected that many non-members will attend the rally and Albert Hall festival, including parties from factories and clubs who will travel by coach and rail—for this occasion the rule that hostellers travel "under their own steam," will be waived. The YHA National Office at Welwyn Garden City, Herts., is already busy issuing tickets.

International WorkCamp Scheme for S. Wales

A WORK camp will be organised by the Friends Peace Committee in conjunction with the Friends Service Council during August at Dowlais, South Wales.

The main project to be undertaken is the excavation and laying of drainage in connection with the community centre in a mining village just outside Dowlais. Work of a less strenuous nature will be such as the erection of rubble-walling encircling the building's perimeter and steps at the entrance.

The camp, which will run from August 12 to September 2, is intended to provide training for volunteers over 18 who wish to serve abroad another year.

Preference will be given to those able to stay for the whole period of the camp and no one will be accepted for less than two consecutive weeks.

The team will number about twenty-five and will be international in character. It will be housed at Dowlais Educational Settlement, Trevern House, Dowlais.

For application forms please write to Friends Peace Committee, Friends House, Euston Road, London, N.W.1.

PACIFIST COMPOSER WINS EDINBURGH FESTIVAL PRIZE

IN recent weeks there has been widespread mention in the British Press of the result of an important musical competition, sponsored by the Edinburgh Festival Society and open to all comers, for a new symphonic composition. Of 61 entries coming from 13 different countries, the winning one was a Symphony in D by W. B. Wordsworth, who, like several other notable contemporary British musicians, is a pacifist.

FRIENDSHIP HOLIDAYS

YOUNG readers of Peace News who are anxious to continue their work for international friendship and understanding during their holidays should get in touch with the World Youth Friendship League. This interdenominational Christian youth organisation has been able to devise a series of youth travel parties for friendship holidays in Europe. They have been granted the full co-operation of a well-known travel organisation and are thus able to offer opportunities which will make for a memorable holiday.

The League plans for parties of about twenty people and will nominate a leader for each party. The leader will get in touch with the members of his or her party sometime before departure, so that all will meet in the spirit of a League "club." Overseas each "club" will be asked to represent the League effectively and make those personal contacts with young people

COLD WAR ON HOT SPRINGS?

The following comes from the weekly magazine of the American Church of the Brethren for March 11, 1950.

YESTERDAY the U.S. Government decided to dump 50,000,000 bushels of potatoes. The farmers had been paid for them; the government had first secured this money in the form of taxes from these very same farmers and from the rest of us. The potatoes were rotting. So, of course, they had to be dumped. Their final resting place was to be some harbour or river bottom or the depths of the surging sea.

As the potatoes splashed to their final repose a little child in Chicago looked out of sunken eyes at the despairing efforts of its mother to find sufficient food to feed a hungry family on the income which she could secure from her part-time work.

Some Negro sharecropper children paused in play beside their one-room cabin which stood on stilts in the winter's mud. They seemed to be listening hungrily to the splash of potatoes being dumped.

Not far away a group of "poor white" children sat listlessly on the sunny side of their cabin. They really were not white though; they were a sallow yellow. Hookworm and malnourishment had taken the sparkle from their eyes and deadened the colour of their skins.

In a Mississippi River town a family of children surprised their mother with a bag of potatoes one evening. She said, "I know you want to help, children, but even if we have little we will not steal."

They replied, "We did not steal; these washed up from the river."

Mostly to herself the mother said, "I guess it is good we live by the river; if we had lived by the sea the salt water might have spoiled them."

In a European DP camp a mother boiled a few potatoes while the father waited for supper. These were her last; where would she get more? In China, India and elsewhere, hunger is written into many little faces. It seems almost as if old men and women live in little children's bodies, bodies which through a decade had never been properly fed or had a chance to grow.

Flashback—

From the Evening Standard, June 2, 1943:

HOT SPRINGS, Wednesday.—The United Nations Food Conference . . . gives the post-war objective of the United Nations as follows:

International collaboration to maintain freedom from fear of future wars;

To expand greatly the production of food all over the world;

To balance international economy;

To abolish poverty through full employment and increased buying power, and

To see that all peoples get the best possible diet for health and life.

From the Daily Mail, June 8, 1943:

WASHINGTON, Monday.—President Roosevelt . . . told the (Hot Springs) conference delegates: "As you stated in your declaration, 'The primary responsibility lies with each nation for seeing that its own peoples have the food needed for health and life. Steps to this end are for national determination. But each nation can fully achieve its goal only if all work together.'"

"On behalf of the United States I accept the declaration."

Ten Years Ago

From Peace News, April 19, 1949

An account of the way in which Germany was supplied with iron ore from France and France with coke from Germany prior to the German invasion which led up to Dunkirk was published:

More than 2,000 freight cars of coke arrive every day at Athis, a Belgian railway junction near the point where the frontiers of Belgium, Luxembourg and France meet. Most of the coke comes from Germany, and "one part flows into neutral Luxembourg, the other into belligerent France."

Ore from the French iron mines of Lorraine goes to Athis where a Belgian firm sends trainloads of it to Germany. At least 1,000 tons of French iron ore per day were taking this route to Germany in November 1939.

Though Luxembourg is neutral, her steel industry is dominated by two big companies that are controlled by French interests.

It seems at least possible that the supplies of iron ore reaching Germany from France via Luxembourg have been greater than the supplies from Sweden via Narvik.

IRENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to P.P.U. HEADQUARTERS Dick Sheppard House, Endsleigh St., W.C.1

From Peace News, April 26, 1940

The Netherlands Prime Minister broadcast these words last Friday:

"We are outside the conflict, and we are prepared at any time to offer our services to the belligerents if they want to use them in order to stave off the immeasurable disaster which threatens them all if they choose to continue this fight to the bitter end."

In Stockholm, on Thursday of last week, an international "conference" was held at which representatives of Britain, Germany, Norway, and eight neutral countries sat down together round a table—to arbitrate!

Actually, they sat as a court of arbitration under the auspices of the International Chamber of Commerce. They investigated and passed judgment upon "commercial litigation between parties in belligerent States and parties in non-belligerent States."

The point is that it proves we can negotiate with "Hitler," or at any rate with one of his "barbarians" who are supposed to be equally untrustworthy. Ah, but that was only about "commercial litigation," peace is another matter, you say? Certainly it is; it's infinitely more urgent and vital to the ordinary people everywhere. But again the point is that a basis of trust is essential for any conference, and it has been found possible.

Mr. Beverley Baxter, MP, in national and provincial dailies on the "fifth column" theme mixes up some quite untrue statements about the activities of the Peace Pledge Union.

How not to visit behind the Iron Curtain

East of the Iron Curtain, by Vernon Bartlett. Latimer House, 8s. 6d.

MR. BARTLETT says that he has written this book without pleasure, and, though it will be read without pleasure too, no-one who wishes to know about the States east of the Iron Curtain can ignore it.

He is a balanced kindly, impartial observer. He records terrible injustices without attempts to palliate them, but he tries to interpret them in the light of history.

Hatred gives place to pity, for without hatred of the whole human race, there can be no emotional revulsion adequate to all the horrors that have swept across eastern and central Europe in the wake of the Nazi, the Fascist, the Nationalist, the Communist.

It is very hard, for example, to focus hatred, unqualified, on that ruthless Rumanian bureaucrat who whipped off his shirt to show the scars, where he had been flogged by the tyrants of a former regime.

And yet Mr. Bartlett's last chapter, in which he appeals for a greater charity and for reverence for the individual and for peace, struck me as curiously weak and perfunctory. There is no fervour nor faith behind it.

What is wrong? As a semi-foreigner—an Irishman—I found myself half admiring, half-suspicious of Mr. Bartlett's adroit cosmopolitanism. Perhaps he is careless rather than insincere. When he weighs and values with inflexible detachment the national prejudices of Slavs, Germans, Finn-Ugrians, (needless to say nationalism is today to no one the bugbear it was 20 years ago), he doesn't make sufficient allowances for his own national prejudices. The distortion is small but cumulatively important like a very slight smear on the grocer's scales.

For instance, he makes an extraordinary proposal which caused me to think that the English must be among the most artlessly complacent people in the world. Referring to the fact that English and American troops in Trieste are scarcely on speaking terms (any visitor to the city will confirm this), he offers the explanation that the English are jealous of the Americans for being better paid. His remedy for this

is to raise English pay to American standards, wherever the two races come in contact.

Now I don't think anybody, whose belief in international brotherhood was more than lukewarm would dream of forwarding it in this way. Trieste abounds in food and clothes, which even the most modestly paid British soldier can enjoy. In the adjoining Yugoslav zone, a cauliflower costs £1, butter £2 a pound, a pair of shoes £15. What fires of jealousy must burn in the bosom of the Yugoslav troops! and how can they be slaked? Mr. Bartlett offers no suggestion for he has not even noticed them. Yet the jealousy that the East feels for the higher economic standards of the West is surely one of the most important and dangerous factors in the political scene.

Mr. Bartlett belongs to a nation that can still smoothe out social inequalities with smiles and tips. He cannot perceive the chasm of hate that yawns, where there are more tears than smiles and private incomes have long ago disappeared.

Another complaint, perhaps an unfair one! Though Mr. Bartlett is too acute an



A fine example of traditional Rumanian architecture, this house once belonged to the wealthy Balcescu family and was occupied by a childless widow. It is now State property and used as a guest house and gives holiday accommodation to members of the Writers' Union.

observer to see the world through the eyes of the resident British official, I suggest he was too conscious of those eyes following him round with friendly, sometimes perplexed, scrutiny. If you can possibly avoid it, it is not a good plan to be a visitor to a visitor. There is a double set of feelings to be considered and the possibility of candour is thereby halved. Mr. Bartlett could probably have told us more about Anglo-Saxon policy in the East, if he had not met and been entertained by so many Anglo-Saxon officials.

None the less, Mr. Bartlett takes us expertly over the surface of the political scene, and I can think of no better guide to the half dozen countries he has visited.

HUBERT BUTLER

Owlglass finds

THE NEXT ENEMY

GLANCING through this paper with a friendly but critical eye, I notice it takes exception to the proposal to re-arm Germany.

This objection displays a lack of political foresight. It should be obvious that the re-arming of Germany would constitute a big step towards World Unity and Pax Atlantico-Pacificus. Let us see how it works out.

A cursory glance over the global scene will show that the Brotherhood of Man is advancing rapidly in an Easterly direction, like an anti-cyclone.

The fact that Germany is now deemed fit for re-arming indicates that the Germans are now de-nazified, re-educated and democratised.

This must be one of the quickest mass-conversions on record. The only quicker one I can recall was when some 12th century Czar, whose name I forget, converted the entire Russian population to Christianity overnight with a stroke of the pen.

And I can imagine the delight of the Germans on learning the news of their purification. I can see Hans throwing down his paper in excitement and shouting, "Gretel, we're washed white as snow! Where are my clean socks?"

*

SIX years ago we were telling the Germans that they were all so many pots of poison and stood collectively for the opposite of all we held most dear. But that was before we found the new enemy.

The fact to note is that every new enemy is worse than the one before and no devil is as black as his successor is painted.

When Bishop Berkeley observed that "Time's noblest offspring is his last" he was talking loosely. That law only operates in the country to which the person stating is attached. On the other side of the frontier or curtain, Time's youngest offspring is his worst.

But the compensation for finding a new enemy is the discovery of your love for the old one. So now we've discovered that after all it's the Russians who are the 100 per cent. spawn of hell, we can look into the eyes of the German and say, "My brothers!"

GANDHI'S MESSAGE FOR THE WEST

MY old friend Bharatan Kuma-rappa has made a memorable compilation of Gandhi's writings and sayings, collected from a variety of sources and over a long period of years, all bearing upon his pacifist convictions.

The compilation was originally prepared for the World Pacifist Conference held in India last December: but the resultant booklet* is now available for pacifists the

world over, and should be earnestly studied by them.

The profoundly religious foundation of Gandhi's convictions is shown again and again:

"A living faith in non-violence is impossible without a living faith in God. A non-violent man can do nothing save by the power and grace of God. Without it he won't have the courage to die without anger, without fear and without retaliation. Such courage comes from the belief that God sits in the hearts of all, and that there should be no fear in the presence of God."

"Belief in non-violence is based on the assumption that human nature in its essence is one, and therefore unfailingly responds to the advances of love. . . . A non-violent resister depends upon the unfailing assistance of God, which sustains him throughout difficulties which would otherwise be considered insurmountable. His faith makes him indomitable."

Gandhi's idealism is stark and uncompromising in the extreme sense. For instance:

"Murder can never be avenged by either murder or taking compensation. The only way to avenge murder is to offer oneself as a willing sacrifice, with no desire for retaliation."

Or this, with regard to a police force: "If I maintain a police force, it will be a body of reformers. . . . They will be servants, not masters, of the people." He is frank also regarding the source of his idealism:

"I learnt the lesson of non-violence from my wife. . . . In the end she became my teacher in non-violence. And what I did in South Africa was but an extension of the rule."

He is a firm believer in the possibility of the extinction of war by what we should call (with himself) "the method of the Cross":

"War will only end when at the crucial moment a body of pacifists have at any cost testified their living faith by suffering, if need be, the extreme penalty."

When is that moment: and how is it coming to be hastened? Again:

"British pacifists have to live their lives in strict accord with the Sermon on the Mount."

He is convinced also of the necessity of federal, democratic world-government for the ending of war, saying of this project:

"That is the only condition on which the world can live."

These are only a few of the many deep truths in this most important booklet, which must be urgently studied by Western pacifists, especially in the light (?) of the Hydrogen Bomb. JOHN HOYLAND

* "For Pacifists" by M. K. Gandhi, compiled by Bharatan Kumarappa. Navajivan Publishing House, Allahabad, 106 pages. Stocked by Housman's Bookshop, 3 Blackstock Road, London, N.4. 2s. 3d.

Recent Pamphlets

How to Attain Lasting World Peace, by Suimatsu Tsubata. Cr. 8vo. 24pp. and cover. (Author: Tokyo, 2834, Higashi Komatsugawa 3-chome, Yedogawa Ward.)

A COLLECTION of five articles written by a member of the Japan Christian Peace Society who believes that as long as there are two or more States war is certain to break out. It follows that, to put an end to war all the States must merge into one and make one single World State. The articles are unexceptional in matter and rather naive in expression, but their place of origin and obvious sincerity are not without importance.

The Clash of Loyalties, by Edmond Privat. Cr8vo. 96pp., paper bound. (Allen & Unwin, 5s.)

THIS is the text of a lecture delivered to the annual meeting of the Society of Friends at Edinburgh by the Professor of English Literature in the University of Neuchatel. It contains much good material, obviously gathered from wide reading and deep thinking, but its discursive style, and a punctuation which treats "Collective enthusiasms or indignations" as a completed sentence, make it difficult to follow uninterruptedly the author's train of thought.

Our Reviewers

HUBERT BUTLER: A member of the War Resisters' International living in Eire. A writer and broadcaster, he has travelled extensively in the Balkans and was at one time an English teacher in a Soviet school in Leningrad.

JOHN HOYLAND: A member of the Peace Pledge Union; tutor and lecturer at Woodbrook College, Birmingham; relief and educational worker in England, Spain, Finland; member of the National Executive Committee of the Crusade for World Government.

REGINALD W. SORESENSEN: Labour Member of Parliament for Leyton. Keenly interested in Colonial affairs; a vice-president of the Indian Friendship League; member of the Fabian Colonial Bureau Advice Committee; President of the Labour Pacifist Fellowship.

PALME DUTT on the BRITISH EMPIRE

BEAUTY, it has been said, is in the eye of the beholder. On the other hand, the scientific method seeks to overcome the subjective valuation and discover objective facts. Thus, no doubt, Mr. Dutt, a zealous and able Communist, would claim that his "Britain's Crisis of Empire" (Lawrence and Wishart, 4s. 6d.) is a scientific Marxist factual exposition in which his trenchant and satirical comments are secondary embellishments.

Mr. Palme Dutt, both in his objective judgment and his subjective bias, is convinced that the British Empire is an institution for human exploitation and that it is moving towards collapse. He certainly has not a good word to say for either the British Empire or the overseas policy of the Labour Government. No, not even in respect of India. He declares, "The new tactics of imperialism in decline . . . have not brought freedom . . . They are still held as satellite countries." Nor will he tolerate any distinction between "Empire" and "Commonwealth"; they are synonymous terms.

As for the economic expansion of Africa, he contends that this is simply capitalist exploitation, although it is not clear how Africa can raise its standard of life without the supply of capital equipment from non-African countries. Of course, the USSR is the infallible example, but it is surely doubtful whether ample capital goods could be secured by Africa from that source, at least, for some time. We are left, therefore, with the dilemma that without capital for African development, Africa remains primitive; but if capital is advanced, then it will involve gross exploitation.

*

The author's warning is a testimony to his subjective moral conviction. It is this that compels him to accept the antithesis of Communism as "good" and non-Communism as "evil," just as traditional Christians accept the antithesis of God and the Devil. For that reason, also, he can allow no good points or beneficial achievements to his ancillary devils — Attlee, Churchill, Bevin, Truman, Blum, etc., are all tarred with the same brush. And so the copious supporting quotations are selected to demonstrate that the Devil desires only Hell.

The book is good Communist propaganda value for the money, and should prove salutary, even though enraging, to the romantic imperialist. But it may also be read, not only by those who believe that "The Devil can cite scripture for his purpose," but also by those who may believe that an over-simplified antithesis may be the very devil to fair judgment and the scientific method. It will certainly satisfy those who do not wish to go through the external manifestation of imperialism to its roots in human nature, or those who do not believe that, in varying degrees, all the elements in human nature, good, bad, inventive, exploratory or prudent, operate in personal and collective behaviour.

R. W. SORESENSEN

INDIA'S SOCIAL REVOLUTION

The first of two articles by WILFRED WELLOCK, written on his return from the World Pacifist Meeting and an extensive tour of India.

SOCIAL Revolution was inevitable when India gained her freedom and took over the reins of Government on Aug. 15, 1947.

The undecided question, which still remains undecided, is what is to be the nature of that Revolution. Is India's economy to be founded on self supporting, largely self supporting villages, or on mass production in heavily populated, highly industrialised towns and cities which are to be fed by the villages?

According to the Gandhian interpretation and with this I am personally in complete agreement—if India chooses the second course, which is the line of Western industrialism, there will inevitably follow all the evils which have latterly descended on the Western world, and which are at the moment hurling the entire West to catastrophe and destruction at a rapidly accumulating pace.

Many vested interests, Indian and foreign, are looking upon the Indian scene with longing eyes. What a ripe field of labour for capitalist exploitation! What an immense store-house of riches awaits the enlightened scientific explorer, the physicist, the mathematician, the engineer, and, alas, the psychologist, who in the West has learned the art of adjusting the mass mind of the mass man to the processes of dehumanised industrial functioning in the interest of cheapness and profit making through the capture of markets.

Old arguments no longer valid

If India, with the aid of American and British capital, develops mass production industry on a gigantic scale with the object of raising the standard of living of her submerged millions at a very rapid rate in order to stave off the threat of Communism, it will not be long before the Indian market for consumer goods dries up, and the West is challenged in scores of world markets with prices she will be unable to meet.

Be it remembered too, that Japan and China will also have to be reckoned with in this connection.

The old argument that raising the standard of living in the East would increase the latter's purchases of Western specialities such as up-to-date wireless sets, electrical appliances, etc., is no longer valid.

Every country in the Far East is out for self-sufficiency, and until that goal is reached will severely restrict the importation of consumer goods, and use all her external wealth to develop industry to the utmost, in order to absorb the new spending power of the people as it arises.

Moreover who can estimate the degradation which will follow the harnessing of the 1,000,000,000 people of India, China and Japan to mass production machinery? A population of 1,000,000,000 inhabitants living on money values, the majority of them integrated and atomised by repetitive labour, will quickly run amok, in orgies, turmoil and blind revolution.

In the meantime the fear of Communism which is powerful in America and reaching alarming proportions in India, may lead to an American line-up in the East, on an even more gigantic scale than the American line-up under cover of the Atlantic pact and Marshall plus Truman aid.

The alternative to this nightmare is the natural economy based on the culture of the Indian villages of which there are 700,000, and in which dwell 85 per cent. of the Indian population.

Ending village poverty

Most of these villages have been mercifully exploited by absentee landlords, and by money lenders, by foreign capital, and by imperialism which deprived thousands of villages of half their income, by forcing into the country machine-made goods with which the hand workers were unable to compete. Deprived of half their livelihood, they have been in dire poverty ever since.

It was the liberation of these villages to which Gandhi devoted his chief attention. His concept of Basic Education arose out of the necessity of teaching the Indian village how to accomplish their own emancipation, how to rebuild their villages, and free them from the numerous exploiters, Indian and foreign, who have brought down to the level of their subsistence to a condition that is too despicable to be described, and too painful even to make the attempt.

I am unable to see how the British Government has tolerated, accepted, and sustained a rule which permitted the depth and extent of the misery which reigns among the teeming millions who comprise the Indian villages. Is it not possible that Britain can make some gesture of regret for the errors of the past, and of good-will

for India's future, in a fitting gift to those followers of Gandhi who have taken the vow of non-possession of goods, and are devoting their whole lives to the salvation of India by way of the renewal of creative energy, and the achievement of economic self sufficiency and spiritual independence, especially in her villages?

India is at the parting of the ways. One section of Gandhi's followers see in Home Rule only the beginning of freedom, and with their leader see its completion only in the emancipation of the villages through a dual process of spiritual regeneration and economic self-sufficiency.

The other sections are attracted by the mechanisms and the material abundance of the West, and are being urged by the fear and spread of Communism to see in Western industrialism the one hope of spreading material abundance at a rate sufficient to check the advance of Communism in India.

A fool's paradise

The latter are living in a fool's paradise. They fail to see the major effects of industrialism; that it negates man's creative powers, destroys spiritual values, stimulates the appetites and the demand for goods and services, and thus for an ever increasing share of the earth's resources, whence follow class and international strife.

Industrialism negates all values which cannot be reduced to monetary terms and so lowers the quality of social and personal life. When that happens, rank materialism reigns, and, to use a Gandhian term, violence reaches its maximum strength within a society.

The art of ending war is the art of discovering the conditions of a peaceful society. My next article will therefore be on Gandhi's concept of Basic Education and the economics of hand-spinning and the self-sufficient village.

It will be PN's fourteenth birthday in June, 1950, but 10 years ago the likelihood of a fourth was in the balance. From a former member of the editorial staff comes the story of

THE PEACE NEWS CRISIS OF 1940

THE talk in Fleet Street in these days of unpegged sales is apt to turn to circulation: how to win readers and influence people—how to keep readers when you've got them.

At the moment things are going quite nicely. The flat-racing season has begun and the punters, those souls buoyed up with everlasting hope, are buying papers they wouldn't otherwise look at—in order to follow their favourite racing "experts."

Theirs may be a mug's game, but the mugs enjoy taking it seriously and studying form, weights and prices with great diligence.

All this is very pleasing to their Lordships of the Press (not to mention the mere Sires and plain Mistresses). But I can't help wondering how these gentlemen would fare if their newspapers' continued existence depended not merely on readers' loyalty, but on their active willingness to do something to keep the papers going.

As I write, just after 3.30 one morning, (I'm a night-worker, not a 24-hour-day slave!) I can hear a wholesalers' van stopping outside my newsagent's round the corner, then grinding into gear a moment later as it hurries on after leaving a bundle of morning papers on the shop doorstep. Every morning that happens, 363 days a year.

Suppose that wholesaler refused to deliver those papers because he didn't like them—what then?

That actually happened to Peace News once. Today, ten years after the event, it may be instructive to retell the story. For you never know, nowadays: even your favourite paper, the Daily Express, might be driven underground by these wicked Labour fellows, and PN's experience in the past might come in handy.

The story begins, then, at the Whitsun week-end of 1940—just as the 'phoney' war was being pushed into the history books by Panzer columns advancing on half of Western Europe. Remember the crisis-laden atmosphere of those sunny days?

For Peace News the 'phoney' war period (which had, at one time, pushed circulation over 40,000) ended abruptly with a 'phone call from the printers to the Editor. They were sorry, but they couldn't print PN any more. One could hardly blame them, for there's no convincing reason why non-pacifists should stick their necks out on behalf of pacifists.

But the urgent question their decision posed was: where, oh where, to find a printer who, at such short notice, would produce the next issue, 33,000 copies of it? A wearying search by the Editor ended at the works of Hague, Gill and Davey—the late Eric Gill's firm, at High Wycombe, Bucks. They nobly took on the job, although it was right out of their line, for news printing is a specialised business needing appropriate machinery.

Pacifist Portraits

WILLIAM WORDSWORTH'S recent success in winning the Edinburgh Festival Society's international competition for a new symphonic work has had world-wide publicity.

He is a descendant of the poet Wordsworth's brother. His father is a Church of England parson; his mother, loved by all who knew her, died when he was 16. His father, a scholar of a very high order, acted as his tutor and he never went to school. There was both bad and good in that. Bad, because he was not brought sufficiently into contact with those of his own generation: good, in that it has given him an individual, original outlook on life. In any subject in which he becomes interested, he is not content until he has a thorough mastery of it.

To his friends he is "Billy"; a gentle, forgiving person, kindly in his criticisms of others, especially of other musicians' work; interested in many things in addition to his unswerving devotion to music and composition: chess, golf, bee-keeping, compost gardening. Pacifism is inherent in his makeup and it was inevitable that when it had to be brought to the test of decision he should take his stand as a conscientious objector. For several years before the last war he had been associated with the PPU and the FoR and he was, for some time, secretary of Hindhead FoR Group. During those years he counted Max Plowman among his friends, also "Kay" Gill of Pine House, whose name will be familiar to readers of Max Plowman's published letters. "Kay" Gill's home stands next to his own at Hindhead, and he himself would always maintain that his long friendship with her has much strengthened his development both as composer and as pacifist.

From childhood he meant to be one thing and one only: a composer. At an early age he began turning out hymn-tunes, then songs and string quartets. Then from 1935 to 1938 he studied composition and orchestration with Sir Donald Tovey, of whom Billy himself says: "His understanding and love of music I have found an abiding inspiration."

Before this period of study could bear fruit, though, there came the interruption of the war. For five years music ceded to agriculture the first claim on Billy's time.



WILLIAM WORDSWORTH

He established an agricultural community of COs at Ropley in Hampshire and later joined another in the same county, Cheese-combe Farm. Yet at night, after the day's farm work, some composing did get done. Under those conditions he wrote his first symphony, later to be broadcast by the BBC.

While working in Hampshire, Billy met Frieda Robson, also an ardent pacifist. In 1945 they married and now have a son and a daughter, Timothy and Jennifer.

His compositions now include chamber works for many combinations; string trio, piano trio, piano quartet, string quartet, oboe quartet: songs with piano or string accompaniment: an oratorio: and two symphonies, the second of which was the winning work in the recent Edinburgh competition.

Wordsworth writes, as any truly creative composer must, in an idiom unmistakably of his own day, but it would be a mistake to link him with any of the recent trends in musical composition that have broken entirely with the classical tradition. He is giving to the world music that is of his time, yet timeless.

PPU members were conscripted to work in relays as folders and packers, and the paper at last went to Press. We needed some 30,000 copies and the machine could print about 1,000 an hour, so for something like 30 hours, Mr. Ashley Brock, or his brother, Hugh, stood and fed sheets of paper into that machine until the job was done.

Then we all awaited a dramatic police raid. It never came, of course. Instead, we stayed at liberty—to face the fact that, next week our guaranteed circulation would be only about 9,000 copies. Brock's were willing to go on printing the paper every week, but somehow we had to replace those wholesalers or go under.

The following week PN marked its fourth birthday by asking PPU groups and members to accept the position as a challenge. They did so—otherwise you wouldn't be reading the paper today. Some stalwarts who were already regular street-sellers took on much extra work. Other pacifists agreed to become distributors, too. By bike, by post, on foot, they got the paper to its readers. It took up hundreds of hours of leisure time, all told, but it helped to build a new distribution network.

In the bigger towns—Birmingham was an outstanding example right from the start—a regional system was developed: hundreds of copies went from London to one central point, there to be split up among local distributors. By the end of June, sales had crept back to 13,500. From then it was a job of "keeping on keeping on"—extending the network and seeking out those readers cut off from the paper by the wholesalers' ban. Our paper ration in those days would allow circulation to go up to 20,000 copies. It is a tribute to the devoted work of the helpers all over Britain that, within a year sales were within 450 of that limit.

Long before then a new factor was upsetting production and distribution—bombing. It affected printing timetables, delayed the trains we relied on for distribution and, in the bombed cities, caused key-people and ordinary readers to change their addresses very suddenly. But bomb-stories are no longer in fashion. The one with a lesson today is that of the readers who kept a paper alive when normal methods failed.

For however much some people pontificate about the Freedom of the Press, it will always depend in the last resort on someone being willing to sacrifice something for it. And one tough test of that willingness is to do the donkey-work of distribution, week after week with no spectacular reward (not even martyrdom!). A good many people did just that during five years of war. Some of them, reader, are doing it still.

WINSTON CHURCHILL, IN WAR AND PEACE
A new critical biography by
EMRYS HUGHES M.P.
256 Pages Illustrated. Price 2s. 6d.
UNITED PUBLISHING CO., LTD.
Glasgow, C.4

LETTERS TO THE EDITOR

Michael Scott and Civil Disobedience

EVERYONE who heard the Rev. Michael Scott at the Central Hall meeting must have found the occasion an impressive one.

To pacifists the significant thing was that Scott's speech moved to an inevitable climax where he declared himself committed to "the Gandhian way and I am convinced it was the way of Christ to resist the lawlessness of the law." Mr. Scott's brief exposition of the true nature of civil disobedience was impeccable.

It is very far from being my wish to sow seeds of dissension between pacifists in this country but I venture to express the hope that there will be some understanding and fruitful discussion of this statement coming as it does from a Christian minister for whom we all feel respect and admiration.

Hitherto Christian pacifism and Gandhian pacifism have too often been regarded as quite different things, to the impoverishment of both. How tired one gets of the false analysis that regards Gandhian pacifism as primarily an alien technique of mass coercion by contrast with a Christian pacifism represented as a noble individual integrity.

The question raised by Scott's declaration seems to me to be whether or not we can now reconcile the Christian and Gandhian pacifists' viewpoints.

The new initiative from the World Pacific Conference in India, to which Vera Brittain and others are giving clear expression, suggests that we are now in the situation in which the Movement as a whole can at last begin to clear its mind of what I believe to have been a disastrous confusion.

Of Christian pacifism we ask if it accepts responsibility for guidance of ordinary people like ourselves in the immediate solution of the large-scale conflicts that rend our world asunder.

If it declines this responsibility or remains ambiguous, we must consider its contribution a purely vocational one and in that sense not of immediate social and political consequence.

Of Gandhian non-violence we shall ask whether, for the volunteers as for the Mahatma himself, it is irrevocably founded upon truly spiritual and conscientious decisions rather than on the mere expediences of social struggles.

The unity of spiritual inwardness and social action comprises the integral pacifism of which the frightened peoples of the world are in such desperate need. By their several reactions to the terribly clear racial and political issues in South Africa today will the adequacy of Christian and Gandhian pacifism in this country and elsewhere be judged and rightly judged. For my part I wish to say unequivocally that I believe Michael Scott's answer is the right one and I would like to express my gratitude to him for his courage in making it, especially without very extensive support from the churches.

ROY WALKER

48 Huntingdon Road, N.2.

(Michael Scott's Challenge—page 2.)

Non-resistance

MAY I express my regret that so many of our writers and speakers seem to regard Non-violent Resistance as the official policy of the PPU?

Whilst I respect the courage of those prepared to practice Non-violent Resistance in the event of another War, I think that they are wrong in ignoring an alternative method of promoting Peace. The pacifist who accepts the Tolstoyan version of the Christian teaching believes that Non-resistance is the only truly effective procedure for Peace.

Because the doctrines of Non-resistance operate on the deeper levels of consciousness, it is perhaps difficult to prove the power of this principle by pointing to dramatic successes on the more superficial levels of life.

But in literature one can find numerous examples that profoundly illustrate the penetrating and abiding influence of those who practise Non-resistance, for instance the Bishop's behaviour to Jean Valjean in Victor Hugo's "Les Misérables."

Readers discuss: Non-violent resistance; World Government; Need for unity; Work for peace in Holland and Austria

Non-resistance, by its very nature, excludes the possibility of resentment. The pacifist is a conscientious objector to war. Conscience means "with knowledge." The CO objects because he knows better. However much he may desire humility, he here dogmatically asserts that he has "something the others haven't got." How to impart this extra knowledge to the less informed is his problem. It is one of the paradoxes of life that the best way of resisting evil is not to resist it.

GLADYS GELLETT

42 Minet Avenue, N.W.10.

The Non-violence Group

AS secretary of the PPU Non-violence Group I have read with interest and enthusiasm, Vera Brittain's letter with its proposal for the establishment of a British Peace Unit.

I feel that here is the project which should unite not only all PPU members, but also bring together the whole pacifist movement.

I hope that the Draft Scheme of which Vera Brittain writes, may soon be generally read by all pacifists, and will fill them with fresh hope for the future and that they will see in it the opportunity for valuable and useful service in the Pacifist Cause.

The Non-violence group will be meeting shortly to discuss the latest developments in this matter.

ETHEL A. LEWIS

The Manse, Brill, Aylesbury, Bucks.

World Peace Army

MAY I ask those of your readers who are interested in forming a unit in this country of the proposed International Peace Army to write either to Ethel Lewis, The Manse, Brill, Aylesbury, Bucks, or to me at the address below. Letters should not be sent to Vera Brittain nor to Michael Scott, who is correspondent not for Britain, but for South Africa.

KATHLEEN RAWLINS

124 Greenfield Avenue, Carpenders Park, Watford, Herts.

UNO is not World Gov't

AS the move is so vital, I hope you will allow me to clear up certain basic misunderstandings arising from Wilfred Wellock's response to my letter on World Government.

World Government is not to be equated with the League of Nations, or its successor, UNO. The League was never more than an alliance—not a federation—of nations, none of which gave up one vestige of its sovereignty to a higher world authority. Consequently, the League was without power to implement whatever laws or decisions it made. That is why it failed and why its successor is also failing so badly.

How can you have law and order in a world where each state claims full right to be its own arbiter in international affairs? Would you have peace and law within a nation if sovereignty, instead of being vested in the community, resided in the individual or in small groups of individuals? A moral agreement on the part of citizens to obey a common code of law would be of no use whatever. Neither are moral agreements among nations.

Universal disarmament "by agreement" is not possible in a world seething with nationalism in which each nation lives in constant fear of another. Human nature is not changeable quickly enough to avert another war. A legally constituted world order is an indispensable preliminary of whatever other reforms—social, economic and educational—are called for.

World federalists are, of course, aware that living conditions existent in various parts of the world precipitate war. But the fact remains that, while we live in a world in which each nation maintains a precarious place by arming to the teeth, an attack upon the basic social distresses is impossible.

World Government must come if we are to survive as civilised human beings.

It is impossible in a letter to touch upon more than a few of the salient points involved; but I would ask readers to borrow from a public library or otherwise procure Emery Reve's book, "Anatomy of Peace,"

in which the case for World Government is powerfully put.

G. I. BENNETT

259 Broad Lane, Bramley, nr. Leeds.

Federal Union keeps peace

I HAVE tremendous admiration for the noble work being done by Wilfred Wellock and others in seeking to reclaim society from present-day materialism and to recover spiritual values; but it is surely going too far, and even dangerous, to argue that we must wait for this ideal world before we can get rid of the collective massacre of innocents which modern war has become.

If that is so, how comes it that the curse of war has been eliminated within the vast continent of America among states that were frequently at war with each other but are now federated in one vast Union?

Life is far from ideal in America... but is it not so far to the good that the people of these 48 States do not now slaughter each other as they did formerly and that Federal Union keeps the peace within them?

In the latter part of the 18th century there were currency and trade wars, riots, massacres, bloody border incidents and many States mobilising against each other. Alliances and "Treaties of Friendship" did not cure but only aggravated the evil; but pioneers like Washington, Franklin and Alexander Hamilton saw that Federal Union with the surrender of absolute sovereignty in inter-State relations and disarmament by mutual agreement within the federated zone could abolish this strife, and the thing was done, although many said at the time that cultural, economic, religious and social differences made Federal Union unrealistic and impossible.

If we are to wait for the ideal spiritual world and the perfect economic policy before war can be eliminated, the fate of Hiroshima will fall upon us all and we shall perish before that ideal social and political economy is found.

(Rev.) EDWIN FOLEY

10 Vernon Road, Bushey, Herts.

Need for a political change

WILFRED WELLOCK deals summarily with the supporters of World Government, saying that this was an idealistic conception which ignored "realities." What stupidity is this, to antagonise potential allies!

Most men today who think about world affairs, think politically. Therefore it is necessary to offer them a political change which will take away the rights of sovereign nations to wage war. We must be prepared for all kinds of stupidities and inhuman actions from men, but if we can convince them that war means suicide, then they will seek a political way out. Perhaps the first essential is the long-awaited change of heart: why should it not come through the acceptance of the idea of a world government?

The Crusade for World Government has registered 15,000 supporters in three years, and if not all are prepared, as Victor Hill is, to go to prison rather than serve in a national army, that is because individual consciences still dictate varying courses of action. Garry Davis began his activity by asking simply that UNO should spend one day discussing the institution of a world government.

JOHN ROBERTS

15 Thornton Avenue, S.W.2.

Union is strength

I DARE say a large number of PN readers have been thinking on the same lines as the Rev. H. J. Dale's letter on the need for uniting the various peace groups into one body.

The Press and the advocates of war can afford to ignore the small groups of peace societies, but if they were united into one universal body their influence would be so immense that it could no longer be ignored. The need now is for a qualified person to take the initiative in inviting the leaders of all peace societies throughout the world to a conference for the purpose of forming a world-wide league under one title. If this could be achieved, the pooling of intellectual and monetary resources would ensure much greater success, and the movement would be strengthened—and respected.

G. BARKER

12 Wheatsheaf Gardens, Sheerness.

From "Dear old England"

WHAT those who are working to try and prevent another war must realise is that if people want to kill each other just being a pacifist won't prevent them from doing so. If nine-tenths of the world's population were for peace the remaining tenth would still be able to make and drop Hell Bombs. It is a disheartening thought. We have to face the idea that our earth itself could be destroyed by madmen—a synonym for politicians.

We come back to the "soul" once more, and what shall it profit a man? Pacifist Christian sects have always been severely persecuted. It is only in dear old England* that you can still be pacifist openly—and go on living in moderate comfort but in enduring the contempt and suspicion of

those around you. If you don't believe in the "soul" it isn't worth while.

RHODA M. CLARKE

Palm Cottage, Dittisham, S. Devon.

(* Not to mention dear old Denmark, dear old Sweden, ditto Israel, Norway, Holland, Finland, Austria, Western Germany, Eire, Iceland, USA, Canada Australia, New Zealand, India, Pakistan, Japan, and other old dears who also allow pacifists to remain open at all hours.—Ed. PN.)

From a Dutch C.O.

BEING a Dutch conscientious objector working in the Vledder Alternative Service camp, I find regularly that Peace News is in our library, and so your address.

Some weeks ago seven of us here started an information group. Our purpose is to give information about the Dutch Law for COs from 1923, to boys and individuals throughout Holland who want to refuse military service, but do not know how to do so, and, secondly, to get into contact with youth organisations of different kinds and organise an evening for them on which one or more of us speak about the above mentioned subject, and lead the discussion which might follow (I'm afraid it will be difficult to keep a discussion like that purely informative; it might develop in a speaking and discussing of the pacifist principles themselves, but never mind).

Moreover we have on pay day in our Camp canteen (every Friday when we receive our weekly pay of seven guilders or 19s.), a literature table on which are leaflets, brochures, peace newspapers, etc., which we distribute among our fellow campers. We charge a few cents in order to form a fund out of which we will be able to pay our expenses in the case of lectures, the visiting of COs who need information and help, and travel expenses for members of our group.

Besides these kinds of activities which we want to undertake, there is also the idea of having study groups on special aspects of pacifism here in the Camp, and moreover we want to get in contact with peace movements, and conscientious objectors in other countries.

We should welcome copies of English leaflets, etc., which we can distribute here in the camp, or outside it. We are with 150 boys here in this Government camp and there are quite a lot who do read English, so that will not be an obstacle.

With all good wishes from our group, and may 1950 bring what we are fighting for: "Peace to the World."

H. Van der MEULEN

Kamer 6 (room 6), Dienstmergers Kamp, Vledder, Holland.

From an Austrian reader

THIS letter thanking you and the Peace Pledge Union for regularly sending PN to me is long overdue. I am always counting the days from one issue of PN to the next and even if pressed with a lot of urgent work, I always take out your new issue at once from the envelope and your periodical with the most up-to-date articles brings the latest news from the Peace Movement to me.

In a time when the national daily newspapers and radio informations are working hard to prepare the people for the next "inevitable" war, in which the most modern and terrible, and, of course, "secret" weapons on our side will be used in order to crush "the enemy of western civilisation" Peace News is a lighthouse in the darkness of international relations.

How I wish I could duplicate your PN and send it to my fellow-citizens all over Austria and Germany, so that they might see that there is still reason, real democracy and goodwill in those countries with which we Austrians and Germans are so disoriented and disgusted. Their troops, stationed here as "occupying forces," are the grave-diggers of the last rest of democracy which may be found in the hearts of the ordinary Austrian or German.

Not one single serious attempt has been made by the occupying forces to bring about a better understanding between the "occupied" and the "occupying." The longer the foreign soldiers and their families are in Austria and Germany the more will they, by their behaviour, be disliked, even hated.

I had been several months, in 1936 and 1939, in England, living with Esperanto friends in London, Manchester and other places. I found the English then to be born gentlemen. But seemingly if anyone is put into a uniform he has to leave at home his good character, especially if he serves his time in an occupying force.

If the Gallup Institute would investigate what Austrians and Germans think of the occupying forces the responsible people everywhere would be astonished what "success" their policy had in these two countries.

Reading these lines, you will probably understand how much more PN is welcomed. It shows us that there are very many noble English who have the courage to show the right way to a better understanding between the different nations. Peace News shows what is uniting the peoples of the five continents.

I would like to suggest that PN should initiate a World Plebiscite for Senator Mac-

(Continued on page 7, column 1)

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Three books every peace lover will want—

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April/May List now out.

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LETTERS

(Continued from page six)

Mahon's World Peace Plan (of which you reported in one of your earlier issues). In Austria I am preparing such a referendum by publishing a little brochure containing MacMahon's World Peace Plan. Some suggestions of mine how these 50 million dollars could be used for a national, European and World Reconstruction Service, and finally appealing to the Austrians to detach the last sheet of the brochure on which a voting paper is printed, to sign the voting paper and to send it to the office of "Die Weltbürger."

ADALBERT SCHWINGSHAKL
Klagenfurt 1, P.O.B. 68,
Carinthia, Austria.

An appeal from the PSU

IN the name of the committee and members of Stepney Pacifist Service Unit, I must thank you for printing, on March 17, the extract from our Newsletter, "A Day in the Life of a PSU Member." We greatly appreciate this helpful action, taken without any request from us.

Now, though, I am asking whether I may follow that report up with an appeal to PN readers for money. At the moment, the unit's blood supply is perilously low; this is a call for an immediate transfusion. When that has raised the blood pressure to a safe level, a continuing drip at the rate of £3 a day will just keep the unit off the danger list, while £4 10s. a day will keep it vigorous.

£4 10s. a day would, roughly, be assured by each of 500 pacifists sparing 1s. 3d. a week to uphold this pacifist venture in a country staking £15,000,000 a week on a militarist gamble. Surely there are 500 such among us? There will be others who really cannot spare that much. We need and shall value the smaller subscriptions that they can offer.

We should like to thank publicly all who have already given money to the unit, especially those whom we call sponsors; supporters who undertake to give fixed amounts each month, quarter, half-year or year. It is because the unit has no fat to live on in lean seasons that periodic payments are specially valuable. One purpose of the newsletters issued several times in each year is to give regular contributors some picture of what their money is helping to achieve.

Whether readers of this letter want first to find out more about the unit and its service to people in Stepney, or whether they feel moved to join our "blood donors" without more ado, the address to write to is: Stepney Pacifist Service Unit, Flat 6, 355 The Highway, London, E.1.

DICK HOLMES

Chairman, Stepney PSU.

On the spot

LAURENCE HOUSMAN has, as usual, put his finger on the spot (PN, April 14). He indicates the blind spot in our mental and moral vision. What we need above all else is a sense of guilt.

S. ESSEX NEAL

249 Cottingham Road, Hull.

LIMBLESS EX-SERVICEMEN

Want more contact with Europe

AT their annual conference at Torquay, the British Limbless ex-Servicemen's Association unanimously passed a resolution calling for closer liaison between BLESMA and kindred associations in the European countries.

The resolution, which was proposed by Mr. F. Williams for Leicester Branch and seconded by Mr. Sam Walsh for Bolton Branch, also urged "that immediate measures be taken to foster visits of a social nature between branches and individuals of BLESMA and their kindred limbless in Europe."

The conference was attended by 180 delegates of 78 of the 101 branches of the association as well as by the President-General and the Secretary General of the Federation des Amputés de Guerre de France, M. Etienne Nouveau and M. Edouard Besnard.

Prominent among British delegates were James Simmons, MP, Parliamentary Secretary to the Minister of Pensions and Lord Willoughby De Eresby, Lord Great Chamberlain of England.

FOOTNOTE: Peace News March 31 reported that Sam Walsh, President of Bolton Branch of BLESMA, spoke to an audience of 1,500 German war disabled in a Hamburg cinema during a tour of Europe to make friendly contact with war disabled ex-Servicemen.

HOME NEWS IN BRIEF

TONBRIDGE: The NUR Branch has passed the following resolution: "Recognising the great service done for Humanity by Lord Boyd Orr we pledge our support for the Peoples World Convention to be held in Geneva." Another Kent branch of the NUR is expected to follow suit shortly.

AYLESBURY: The PPU Group sponsored a highly successful concert which raised over £10 for Putnam House, a centre for young mothers, well-known in the district. The Chiltern Singers (Conductor May Elliott) arranged the programme. Soloists were Margaret Frupp, Margaret King, Edna Burgess, and the Guest Star Ronald Menday. The artistes gave their services freely, other expenses were paid by the Group, the Duke of Bedford, Alderman Rose and Alderman Evtit.

LONDON: Jack K. Nutley one of the Peace Pledge Union members of the National Executive of the Crusade for World Government has been nominated for the National Executive Committee of the Fellowship of Reconciliation.

Oh that we who declare against wars and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions.
—John Woolman (1720-1772)

In London and Cambridge last week memorial services were held for Dr. Alex Wood, distinguished physicist and prominent member of the Peace Pledge Union, the Fellowship of Reconciliation and the National Peace Council. He was Chairman of Peace News Ltd.

A Great Christian

AT Friends House, Euston Road, on April 19, the service was conducted by the Rev. Patrick Figgis, minister of Regent Square Presbyterian Church and former General Secretary of the Peace Pledge Union, and the address given by the Rev. Lewis MacLachlan, Editor of "Reconciliation."

"We are met together to thank God for a good man," said Lewis MacLachlan, "and a man distinguished by great qualities." How great he was, it is hard to say now, but I believe in years to come we shall discover that he was greater than we knew."

Alex Wood might have been far more famous than he was. His colleagues acknowledged him as one of the finest teachers in Cambridge. But he was as much interested in his social work as in the scientific discoveries of which he was master; it is said that he sacrificed a great scientific career to a passion for service which led him into the back streets of Cambridge where he spent so much of his time and energies on his mission in York street.

We knew him chiefly as a great servant of the pacifist movement. He had that calm serenity that more than anything else convinces others. He never talked of himself, and seldom of the personal side of his religion; but he had a way of putting his love of God and Man into practical expression. He never refused any request: he would take as much trouble and travel as far to speak to the smallest group as to the largest public meeting.

Reticent of his own faith, Alex Wood expressed it in terms of social justice. He had his Master's own compassion for the multitude, and he would have written his creed in terms of social order. Though often grieved at the attitude of the Church towards those causes for which he worked, he remained a loyal servant and elder of his Church, and whenever it required him he was always there.

Often we hear complaints that so many leaders have been taken from us. But, said Lewis MacLachlan, "I believe they are not taken from us, but are released to guide us and work for us in greater freedom. That is my faith."

"We may think of Alex Wood as a distinguished scientist, as a great peacemaker. I think of him most of all as a great Christian."

Also present were Mr. F. T. Blackaby (rep. Cambridge Peace Council), Mr. Stuart Morris (rep. the Peace Pledge Union).

The Fellowship of Reconciliation was represented by Mr. Bernard Challis (Area Secretary), Mrs. T. Smalley, Mr. Clifford W. Rowell (also rep. Mr. and Mrs. John Colville) and Miss Grace Gurteen (Secretary of the Haverhill Group).

A Wise Counsellor

THE great admiration, esteem and affection in which Dr. Alex Wood was held by everyone with whom he came into contact was manifest at the memorial service held at St. Columba's Presbyterian Church, Cambridge, on Friday afternoon, April 21.

People from the town and University flocked to the Church, which was packed to overflowing, to pay their last respects to a great man whose death on April 1 was a severe blow not only to the many who knew him personally but to those whom he helped indirectly through his work on the Cambridge Borough Council.

At the service the lessons were read by the Mayor of Cambridge (Ald. W. G. James), the Deputy Vice-Chancellor of the University and Master of Emmanuel College (Dr. T. S. Hele). Prayers were said by the Mayor's Chaplain (Rev. R. H. Strachan) and the Master of Christ's College (Rev. Prof. C. E. Raven).

A most moving memorial address was given by the Minister of St. Columba's Church (Rev. A. S. Cooper) who said that the key to Dr. Wood's life must be sought in his profound and utterly sincere Christian faith.

"He was a keen and loyal member of the Presbyterian Church, in which he was ordained elder," he said. "He served Westminster College for many years as its Honorary Bursar. From his student days onwards he was closely associated with the Student Christian Movement, and succeeding generations of students found in him a wise and understanding counsellor."

Untiring service for peace

"He was untiring in the service of the cause of international peace, and was widely known as a fearless exponent of Christian Pacifism. Prominently associated with the British Council of Churches he was an active participant in the Oecumenical Movement, and enjoyed the friendship of leading Christians of many churches and nations."

"Further, to all his impressive record of public service must be added his many ministries of personal help to individuals in need of one kind or another."

Members of the family present were: Miss E. M. Wood and Mrs. J. P. Bartlett (daughters), Mr. and Mrs. D. G. Waddilove (daughter and son-in-law), Mr. T. C. Mann (brother-in-law), Dr. and Mrs. Alex Fleming (cousins), Mr. Rex Lyon (nephew), Mr. Robin Allard (nephew) and Mrs. Nancy Browne (friend of the family).

Others who attended included the Master and Fellows of Emmanuel College of which Dr. Wood was a life Fellow, the Mayor and Corporation of Cambridge, and representatives of the Welfare and Band of Hope Union of which Dr. Wood was President.

(Continued in preceding column)

Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent to us. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.

2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Friday, April 28

RUDE: 7 p.m. Atlantic Guest House; Hugh Faulkner; FoR.

Saturday, April 29

LEYTON, E.10: 3 p.m. Leyton Tabernacle Methodist Church (opposite Town Hall); Sale of work; World Youth Friendship League.

NORTH SHIELDS: 6.30 p.m. Congregational Church Hall; Rev. Clifford H. Sherriff; Chair; Rev. R. G. Bell; FoR.

SHREBBUR: 8 p.m. Way House; Hugh Faulkner; FoR.

SOUTH MOLTON: 3 p.m. Methodist Schoolroom; Hugh Faulkner; FoR.

Saturday, April 29—Sun., April 30

LONDON, E.C.4: Commencing 2 p.m. Beaver Hall, Garlick Hill, Camberwell; PPU Annual General Meeting; Admission by ticket only, 1s. from Dick Leonard House.

LONDON, S.W.5: International Week-end Conference on World Government and World Citizenship. International Peoples College, 10 South Bolton Gardens, S.W.5.

Sunday, April 30

BARNSTAPLE: 2.30 p.m. Friends Meeting House, 35 Bear St.; Hugh Faulkner; FoR.

LONDON, W.C.1: 5.30 p.m. Dick Sheppard House, Endeleigh Street; Education PPU members welcomed.

Monday, May 1

HOLLOWAY: 7.30 p.m. Holloway Friends Meeting House, 404 Camden Rd., (near Islington Station); International Week-end Conference; May Day gathering of all local groups; Music; Refreshments; Admission Free; Islington Peace Group PPU.

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

Wednesday, May 3

CAMBRIDGE: 8.15 p.m. Emmanuel Church Hall; The Rev. Alan Belding on "The Christian Challenge to War"; FoR.

Friday, May 5

LONDON, E.4: 8 p.m. The Community Centre, Friday Hill; Stuart Morris; Count "I for Action against War"; 135 Ainslie Wood Rd.

DULWICH: 8 p.m. Dulwich Grove Congregational Church; "Peace through Religion"; PPU.

STOCKPORT: 7.30 p.m. Friends Meeting House; Middle Hillgate; The Rev. J. William Dyer on Herbert Read's "Education for Peace"; No. Conscriptio Council.

Thursday, May 4

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Friday, May 5

LONDON, W.C.1: 7.30 p.m. 8 Endsleigh Gardens; Eulalia Horniman on "English literature and its Social Background"; Central London PPU.

Saturday, May 6

CARDIFF: 3.30 and 6 p.m. Friends Meeting House, Charles St.; "The Atom Bomb and International Relations"; John Boag, BSc; Area Conference FoR.

LUTON: 3.30 and 5.45 p.m. Friends Meeting House, Castle St.; Speakers: the Rev. Percy Ineson and the Rev. George Maland; Area Conference; FoR.

Saturday, May 6 - Sunday, May 7

ST. LEONARDS-ON-SEA: From 4.30 Saturday to Sunday tea; Normanhurst Hotel; Conference; Rev. John Gowing, Bernard Boothroyd, Dr. A. P. Micklem; Particulars from C. E. Tritton, Ringmer, Sussex.

Sunday, May 7

CHORLEY WOOD: 10.50 a.m. Station; Bluebell Rumble; Train Marylebone dep. 9.50 changing at Harrow on the Hill; Walking Tour ticket to Chorley Wood returning from Gerrards Cross, 3s. 6d.; Bring sandwiches for lunch; Tea will be arranged; Dulwich Group PPU.

Monday, May 8

DARLINGTON: 7.30 p.m. Friends Meeting House, Skinnergate; The Rev. Clifford Macquire on "Crisis for Christendom"; FoR.

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

Tuesday, May 9

BIRMINGHAM: 7 p.m. Dick Sheppard House; Playreading: "Little Plays of St. Francis"; PPU.

Thursday, May 11

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Friday, May 12

LONDON, E.4: 8 p.m. The Community Centre, Friday Hill; Stuart Morris; Count "I for Action against War"; 135 Ainslie Wood Rd.

Saturday, May 13

BRISTOL: 3 p.m. St. Michael's Parish Hall; Speaker: the Rev. Clifford Macquire; Area Conference; FoR.

TRURO: 5 p.m. Friends Meeting House, Truro Venn; Speaker: Hugh Faulkner; FoR.

Saturday, May 13-Sunday, May 14

LONDON, S.W.5: International Week-end Conference on The United Nations and its Agencies; International Peoples College, 10 South Bolton Gardens, S.W.5.

Saturday, May 20

LONDON, W.C.1: 2.30 p.m. Dick Sheppard House, 6 Endsleigh St.; Business meeting of the Religious Commission; 3 p.m. Swami Ayyakantanda on "India's contribution to Peace"; All PPU members welcome; PPU.

Saturday, May 27-Sunday, May 28

LONDON, S.W.5: International Week-end Conference on Russia; International Peoples College, 10 South Bolton Gardens, S.W.5.

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To M..... (Newsagent's name)

Name.....

Address.....

Note to Newsagent—PEACE NEWS is published weekly as a national newspaper at the retail price of 3d. It is obtainable by your wholesaler at the usual rates from the Publishers, at 3 Blackstock Road, London, N.4.

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TERMS: Cash with order, 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 50 words. Address for Box No. replies: Peace News, 3 Blackstock Road, N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

MEETINGS

BOWMAN FOR peace (Frederick H. U.) 18b. wishes pacifists resident. General Meeting. Editor "Examiner." Liverpool, 1. WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evenings at 7. The Gospel of Peace! Social hour follows.

ACCOMMODATION

CARAVAN To let. Will people from Glenfield, Leicester, kindly contact Mr. Brown, Hilbery, Bingham, Notts.

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A PEACEFUL holiday at Mount Avalon, Glastonbury, Somerset; Vegetarian; Beautifully situated and convenient for excursions in this lovely part of the West Country. S.A.E. for brochure to Arthur Mann.

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MISCELLANEOUS

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Films:

WHY BLAME HOLLYWOOD

WITH the crop of "blame it all on the films" statements at a higher than usual level: some defence of the cinema is needed. Films being a popular scapegoat for a varied selection of the state-incurred evils; to displace the condemnations is difficult. How much easier it is to blame Humphrey Bogart than to attack Conscriptio! Simpler to point at Hollywood than at the Education authorities condoning militarist training for children. Getting down to cases, take the principal Hollywood release of the last week: *One Way Street* (New Gallery).

Taken from Lawrence Kimble's story *Death On A Side Street*, this film is brilliant. The plot is of an original mould: a doctor tending crooks steals their loot and, in process of exit, the boss's girl. On the way to happiness amid luxury, the plane fails. The inherent good of the doctor comes out when he decides to stay in the primitive village, in which he finds himself, and tend the natives. But first he must go back to the gang's boss and, returning the loot, be forgiven. This ends happily, he walks out relieved... but, a roadway between him and the arms of the girl, he goes under a car and is killed.

Why do I choose *One Way Street* with which to defend Hollywood? Simply because I think it more honest to take the first film at hand than look around for an especially fitted one for my defence. This film deals with violence: but the good innate in the make-up of the doctor, the unselfish work he does, the love of the girl, sympathetic treatment of the gangster: all this adds up to annihilation of violence. And, because it is honest, *One Way Street*—film of gangsters and violence—is of the less harm than the sanctimoniously approved *Blue Lamp* or *They Were Not Divided*. Even the least that can be said for it is that it is not recruitment propaganda. But I suppose the American gangster is more responsible for the cosh-gang than is recruitment. Strawmen can't answer back!

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MICHAEL SCOTT'S CAMPAIGN

"What can Christians do?"

THE Museum Lecture Theatre, Bristol, was packed to overflowing last Friday to hear Michael Scott's appeal on behalf of the coloured peoples of South Africa.

The audience greeted the speaker by rising to their feet in an "upstanding welcome." For they realised, from the brief life sketch given by the chairman, E. Crofton Gane, that this Christian advocate had suffered in his pursuit of the fullest understanding.

Work in a leper's mission, life among India's destitute, imprisonment for an ideal—these were not accidental. Scott had come, said the chairman, "to shatter our complacency and inform our ignorance."

Asserting that the people of Britain held in their hands the destiny of millions, Michael Scott promised "something to do for people of goodwill."

Effect of unjust laws

It was no easy matter for missionaries, he said, concerned fully with medicine or education, to speak of the conditions all around them every day, especially where there was political bias.

But it should be possible for Britain to exercise some influence for good when they realised that the Christian spirit and all it might accomplish in South Africa, might be overborne by unjust laws against which the coloured peoples had no constitutional redress.

Sooner or later Britain would have to choose between two ways: one, the continuation of the colour bar; the other, a civilised order in which black and white could co-operate. Only in the latter way could basic human rights be guaranteed.

In Africa the colour bar obstructed the progress of all races, white included, and the development of the country's vast resources. The law as it stood was designed to prevent the exercise of the minds and skills of the natives, depriving them of their title to land and excluding them from Trade Unions.

There were wholesale convictions under the pass laws, a coloured man being required to produce a pass for travelling to work, for being out after 11 o'clock at night; passes he could not read, but for being without which he might be fined or sent to forced labour.

Another Tennessee Valley?

What were Christians to do? These degraded peoples appealed to us; the evil doers were the legislators; the innocent were those who were becoming enslaved. They must not be driven into the path of wrath or into the hands of irresponsible politicians.

The Gospel invited them to be our

Urdd Gobaith Cymru

OVER Easter, from April 1-13, the Second Inter-Celtic Camp was held under the auspices of 'Urdd Gobaith Cymru' (The Welsh League of Youth) at the Urdd's Headquarters at Borth, near Aberystwyth.

The 'Urdd' was formed in 1922 by Sir, then Mr. Ifan-ab Owen Edwards, and has grown strongly since. The Urdd's pledge is: loyalty—

To Wales and worthy of her; To my fellow man, whosoever he may be; To Christ and his spirit of love.

The Camp was attended by delegates from the Celtic countries, and included Miss Mima Louw of Grahamstown, South Africa, who is studying Bi-lingual problems in Europe.

The programme, planned by Miss Gwen-nant Davies, BA, the 'Urdd's' International Organiser, included language classes in Irish and Welsh, films of the different Celtic Countries, and Bi-lingualism. A day was given to each delegation to present a picture of their way of life, and interesting discussions took place.

The Urdd has worked through the years for closer co-operation between all Nations, through their Goodwill Message from the Youth of Wales to the Youth of the World, sent annually on May 18, their Inter-Celtic Camp, their International Camp, and their annual visits to other countries.

They have invited a famous German Youth Choir over to Wales and will be holding concerts throughout Wales during the coming month.

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brothers, but the civil law degraded them to a subservient race. Unless this were stopped the Africans themselves might be driven to racial discrimination too.

Tremendous opportunities for good lay untapped in Africa, he said.

A great river in Bechuanaland, which never reached the sea, poured its vast torrents unspent into the sands while 24 million acres of patched and useless land lay awaiting the technician and the agriculturalist. Was it beyond the genius of Britain to do what America had done in the Tennessee Valley?

A nation-wide petition might help, he said, urging that no territories be taken without the consent of their people.

The meeting was arranged by the Friends Peace Committee, supported by the Fellowship of Reconciliation and the Peace Pledge Union.

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Circulation last week: 9,300.

'PRISONS WITHOUT BARS'
ARE A SUCCESS

FRANK DAWTRY, member of the Executive of the Howard League for Penal Reform, ex-welfare officer of Wakefield Prison, spoke on the subject of crime and its doubtful remedies of corporal and capital punishment at the Hampstead Peace Pledge Union Group last week.

He regretted the publicity that the Press is giving to the cosh-boys, thus elevating them to the status of super-Dick Bartons, and said that the flogged criminal also attains the role of hero in the eyes of his fellow prisoners and in his own circle outside after his release. These men, it has been proved, are more anti-social and are responsible for more subsequent crime than offenders who have been otherwise punished.

Britain's crowded prisons

Frank Dawtry stressed the need for putting our own house in order before devoting undivided attention to international affairs.

Twenty thousand people are in prison in this country today; Pentonville is sleeping three men to each cell; the death penalty has been restored; crime increases. In Switzerland, after the death penalty was abolished, murders decreased, and this has been the case in each of the 30-40 countries where capital punishment has been done away with.

Such progressive places of correction as Leyhill seldom come into the news unless a prisoner abuses the freedom that is allowed him; yet, while Leyhill internees do not go back to serve further periods of detention, 30 per cent. of ordinary prisoners return to gaol.

Sybil Morrison's

CAMPAIGN
COLUMN

The noble and gallant Earl, Lord Wavell, has on many occasions made the point that such regiments as the Grenadier Guards, the Coldstream Guards, and the Household Cavalry can get more recruits than other regiments because they have something to put "in the shop window." The most effective recruiting poster I have ever seen is the new one for the Household Cavalry. It is purely sentimental; its appeal is purely one of glamour; there is no reality about it whatsoever; but I believe it will pull recruits in better than any list of terms of service.

—Lord Mancroft, House of Lords,
April 19, 1950.

IT has frequently been said, by noble Lords and others, that women are unfitted for public affairs because their minds are too easily prone to frivolity and a purely feminine interest in frippery and outward show; it is argued, in fact, that their emotional and sentimental approach to important matters makes them, on the whole, unreliable.

It appears, however, that not only noble Lords, but the Army itself, has decided that the proper approach, not to women, but to men, should be an entirely glamorous one, a call, not to arms, but to fantasy.

If, in fact, Lord Mancroft is correct about his fellow men, they will join the Army because they have allowed their senses to over-ride their common sense; and it would appear that if so long as this can be successfully accomplished they can be left to find out afterwards what is really involved in "terms of service" for the Army.

Defending the VIPs

There is no doubt that many men continue to think of war as a matter of "defending" their homes and their wives, their mothers, sisters and children, though the last war should have taught them that their women and their children were killed, wounded, burned and mutilated while they were thousands of miles away. In any case they could not have defended them for defence against high explosive is a matter of luck unless you happen to be a VIP with a 70 feet deep shelter from which to broadcast dauntless, rallying, speeches to those under bombardment.

The kind of mentality which is required to obey orders at the instant of command whether the orders seem reasonable or not is probably the mentality which can, in fact, be persuaded by the fantasies of romantic and righteous warfare, fought on horseback with flowing coloured cloaks, gorgeous plumed helmets, shining coats-of-mail, lances, and shields carrying the blazoned heraldic designs of past deeds of valour.

So long as men continue to behave as children in an adult world, the terrible menace of mass destruction must shadow the real children, those whose only hope is in the future, and on whom the future of the world must depend.

Child minds at the War Office

Pacifists may well be dismayed that their rulers should have the minds and natures of small children, for it is not only "noble Lords," but also the War Office which is putting its weight behind the policies of "glamour" and the persuasions of sentiment; but this is no time for either dismay or apathy; if ever the Peace movement had a job to do it is now, when men and women of commonsense are turning away against from the idiocies perpetrated by so-called men of intelligence.

If we are not idiots ourselves it is time we came out of our isolation and made our voices heard. There are only a very few newspapers that can be relied upon to pour the scorn that is well merited, upon the sayings and the actions of our so-called leaders. Peace News is one of them; tens of thousands should read it, so tens of thousands will join us in saying "No" to war; let us see to it that those tens of thousands do, in fact, become readers of the new eight-page Peace News.

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